1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave
Yuma



192 554 643 171 Xanavá was given as "king," meaning "anyone who was head over people." This was not the name for the tribal chief, but for the leaders of Mexicans or Americans. It is Spanish *general*, here pronounced henerala. (Dr. Beals suggests that the terminal syllable may be from Spanish *rey*.) The Havasupai epithet for the head chief, hanata'vâ, "superlatively good," was not recognized by informants.[4] Havasupai kahâ't, "chief," Mohave kohota, "dance director," and Yuma kwoxot, "chief," "dance leader,"[5] was here kwaxw"t or kwaxo'tlnc, "good man" (that is, good natured, kindly), not the name of an official. A dance leader was here called n,ima'câisk.

643 [626] [558] The functions of a chief seem to have been slight: his authority more admonitory than coercive. He rose early in the morning and called the villagers. Talking to the men first, he admonished them to go out to hunt, to feed their wives and children. He told the women to hasten to prepare meal so the men could start. (A woman who failed to have breakfast ready by sunrise was scorned.) He looked after the meeting house and called men to the meetings.

There appear to have been no speakers (repeaters) for the chiefs or others.

645 Councillors were mentioned as chosen by the chief, two or three men. Whether they had special functions or authority is unknown to me. They were called matâsl'nyŭk, "those who agree"; more recently matâwi'klk, "helpers."

646 [562] [345] There were evening meetings which any man might attend as he chose, even young boys, but not women. They took place in a special large house erected in the middle of the sprawling settlement. These were by no means legislative assemblies: decisions were not binding. The opportunity was rather one for the expression of opinion at a convivial gathering. Nevertheless, the proceedings were quite stereotyped.

643 646 [372] It was customary for the chief to get the meeting house ready. In mid-afternoon he started a big fire, which was kept up so that by evening it was intensely hot inside. He would clear it of dé-

[114] [171] [4] Kroeber's derivation of the Mohave word for chief, hanidhala, from Spanish *general* (Yuma, hon-ah-thal) may be correct but looks to me like folk etymology on the part of the Mohave (Kroeber, *Handbook*, p. 745; Trippel, p. 568). The Cocopa, like the Maricopa and Havasupai, called the headman "good man" (information from Dr. R. H. Lowie).

[5] Forde, *Yuma Ethnography*, p. 137.

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relative. If the older child had been sickly, however, it would be kept for a long time before it was used again. A second, larger cradle, of exactly the same type was made when the first was outgrown after two or three months.

The cradle was the flat carrying-board of the type used on the lower Colorado River: a narrow arch with long parallel sides to which transverse rods were lashed and provided with a broad hood of basketry. The supplemental articles needed to cradle the child were a bark mattress, a pad to go under the shoulders, cloths with which to wrap the infant, and two bands to bind it to the cradle frame (Pl. XV).

The cradle showed the sex of the infant at several points: by the spacing of the cross-pieces of the frame, the decoration of the hood and the objects tied to it, and the design of the upper binding band. As a matter of fact, they used what they pleased in assembling a cradle. A specimen in use for a little girl, which I bought,[2] had been made for an older brother. It had a boy's frame, while the hood and band were those of a girl. But it lacked the extra mattress required for a girl.

The arch of the frame was tough mesquite root, bent into shape and tied until it dried. The transverse rods were arrowweed, lashed to the arch and wrapped with split small roots of mesquite, chosen because of its strength. These rods were not long enough to rest on the arch, but lay between its side arms. The lashing passed twice around one arm, was wrapped around the rod for its whole length, wound twice around the opposite arm, and the free end tucked under the lashing (Pl. XV, *b*). A man was requested to lash the rods since it took great strength to get the lashings taut. The number of cross pieces depended on the sex of the infant: for a boy these were seven or eight evenly spaced; for a girl one less, leaving a wider space about the middle of the frame, so that the girl would grow up to have fleshy buttocks.

The mattress was made of broad strips of willow bark arranged in three bundles, each bent in an arch and tied (Pl. XV, *c*).

[2] Washington State Museum, No. 2–11913.

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854 Each bundle was wound with bark for some distance at its middle, its long ends falling free. The bent bundles were arranged concentrically and bound to one another only at the sides. This point should lie behind the infant's shoulders. The mattress was placed so that the outer loop did not reach quite to the arch of the frame and the loose ends hung beyond its lower end.

[856] An elongated pad was placed on the mattress behind the baby's shoulders "to keep them straight." This is now made of cloth and probably was in earlier days. It was a wound ring stretched so that its sides met (Pl. XV, *a*).

Two binding bands were used; the upper broad, woven (see p. 115), and bearing a design to indicate the sex of the baby, the lower narrower and braided of cotton cords or willow bark. The upper band was always fastened by its fringes to the side bar of the frame to the left of the infant between the first and second cross-pieces (Pl. XV, *b*). The bands were wrapped spirally downward to the left, making a single bundle of baby and frame. The designs of the upper band are shown in Pl. X.

285 The cradle hood was a broad basketry hoop of twilled weave
854 (Pl. XV, *d*). The material for warp and weft was the bark of willow twigs, stripped off to the correct width and length. (In winter the twigs had to be boiled to loosen the bark.) Its manufacture was not observed, but it seems that the weft was continuous; the long unwoven portions of warp at each end were lapped, divided into two bundles, and each bound separately. The decoration,
531 varied to show sex, consisted of concentric lozenges containing a
● 562 central spot, separated by chevrons, diagonal lines, or zigzags.
854 These were produced by twilling. A curious feature is that the
[285] design was accentuated by painting with white, yellow, and red, leaving portions of the surface in the natural olive drab (shown diagrammatically in Fig. 13). The hood for a girl had lozenges in the median line, separated by chevrons placed transversely, the ends of which turned back from the margins of the hood (Fig. 13, *a*).[3] A boy's hood had oblique white lines reaching from one

[126] [3] The specimen illustrated in Plate XV, *c*, was made incorrectly. It is not quite broad enough, so that the ends of the chevrons do not turn back.

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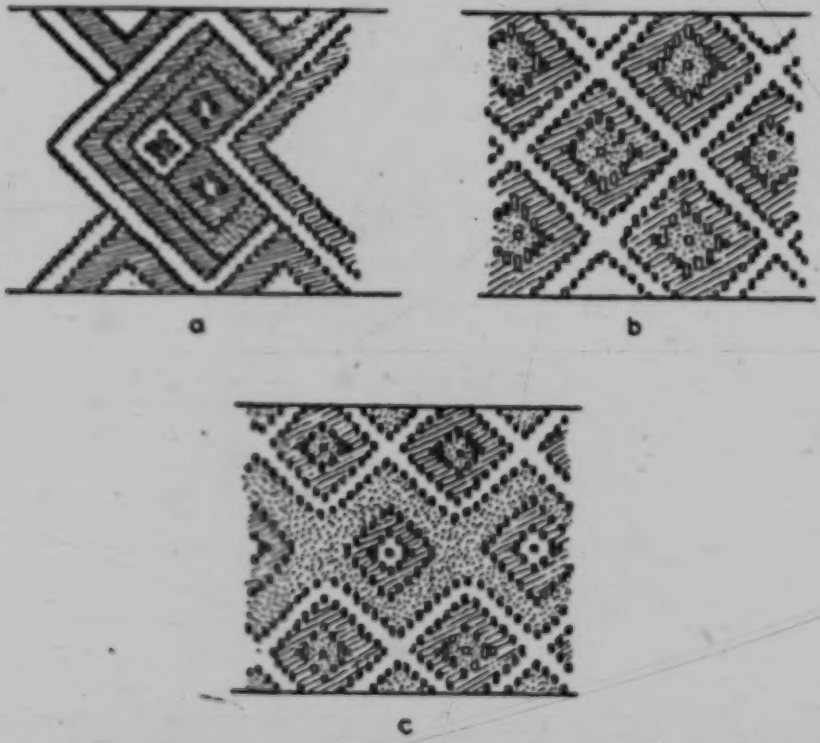
edge to the other: by their intersection the lozenges were set off (Pl. XV, *f* and Fig. 13, *b*).[4] Another hood (Pl. XV, *g* and Fig. 13, *c*), which I obtained from a trader, may be that of a boy. Objects distinctive of sex were also tied to the top of the hood: a tiny bow and arrow for a boy; for a girl a little string of beads fas-



a b c

FIG. 13.—Color schemes of cradle hoods (*a*, girl's; *b*, *c*, boys'. Cross-hatching indicates red; stippling, yellow; blank, white; indicated stitches are natural olive drab).

tened along its periphery. The hood was not tied to the frame. It was set on the frame so that the uppermost crosspiece came between the two bound bundles of warp ends, where it was held by the upper end of the mattress resting on them. Since contact with the Mexicans, a red cloth was procured to throw over the

[4] Washington State Museum, No. 2–11915.

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222 co" (hatáluwĕ'nltcáu'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems. 276 They were dried, broken up, and stored in little pots, covered with a sherd that just fitted. Tobacco was usually carried about in a little deerskin sack or, since [237] cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

### GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were con- [171] sidered the most important contests and were bet on heavily. Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and [524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice [562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All [525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huĭnya'vâ) they made use of a ball, not a stick. This, called sâ'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used